Editorial Foreword

Ethnographies of Debt. Debts are social relations, as the first two essays remind us, whether between persons or countries. Debts that are not meant to be repaid serve to maintain dependency relations between persons; conversely, the way to resolve dependency between the states of North and South may be debt forgiveness.

Heinzpeter Znoj examines the cultural expressivity of money and debt, joining a conversation about the culture of money that refuses the romantic view that money and culture are polar opposites. Among the Rejang of Indonesia notions of debt are varied, and money is hot or cold, quick or slow, allowed or forbidden, counted or uncounted, not as stable symbols in a bounded culture but because of varying money practices that are highly differentiated and context-specific. Comparative material is taken from the Malay archipelago and Kenya. Personalised debt relations flourish where capitalist development combines with weak state-built legal structures for the enforcement of contract; exchange is unable to become a socially disembedded process by which money becomes a pure means of exchange. (A CSSH prior text: Michael Taussig, "The genesis of capitalism amongst a South American peasantry: devil's labor and the baptism of money" 19:2 130–155 (1977)).

Christopher Locke and **Fredoun Ahmadi-Esfahani** examine the continuing crisis of debt and fading hopes of growth among developing countries that began with the defaults of the nineteen eighties. The authors hold that those defaults stem from the properties of the international system created in the aftermath of World War II, which secured U.S. hegemony over a largely unstable regime of aid that was unable to cope with the oil price shocks of the nineteen seventies. They make the case for considering debt forgiveness as a way to break out of the current stagnation.

Genealogies of Leisure and Work. Tourism has many genealogies (compare Jozsef Borocz, "Travel-capitalism: the structure of Europe and the advent of the tourist," 34:4 708–741 (1992)). These two essays offer two cases from widely different locales.

Ellen Furlough argues that the mass tourism of the twentieth century is not the ineluctable outcome of industrialization but was made by political choices and other factors that differed greatly from country to country. In the case of France, popular tourism was the choice of the Popular Front government of the nineteen thirties, developed in conscious opposition to fascist forms of mass leisure in Germany and Italy. Vacations came to be viewed in France as a right of citizenship, as opposed to the notion in the United States that vacations were a part of a package of economic compensation, an employee benefit. This disposition carried into the postwar world of the welfare state (with which it articulated easily) and consumer tourism (with which it clashed), yielding a plurality of meanings that resist reduction to a master narrative of the rise of mass tourism.

Ken I. MacDonald examines the historical roots of portering arrangements that serve adventure tourism and mountain climbing in the Karakoram range of northern Pakistan. They begin in the colonial (British Indian) system of forced labor by which villages were obliged to provide porterage for government needs of transport across a mountainous region, a system also made available to European tourists at rates of pay set by government. Colonizer stereotyping of porters in highly negative ways and attempts to consolidate and regulate the labor force have engendered passive forms of resistance. Labor relations in the adventure travel industry continue to be shaped by these processes and tensions.

Slavery Narratives. Slavery and its abolition are rich themes for comparative study but, although the literature is large, the first of two essays shows that much remains to be done, es-

pecially as concerns colonial Africa. In the second, the narrative of slave taking and its suppression figures in nation making.

G. Ugo Nwokeji examines the emancipation of slaves in Igboland (in Nigeria) and other colonial contexts, where abolition was often slow to be implemented, ineffective and incomplete, with forms of slave-like servitude persisting long after, and requiring re-abolition by, post-colonial governments. The explanation of this pattern lies in forms of land tenure and agrarian labor that predated colonial rule and the need of weak colonial states to have good relations with the privileged landholding classes. This pattern was not the product of an aversion to free labor forms on the part of the colonial administrators; slavery persisted in Igbo society because administrators were too concerned to maintain their alliance with indigenous rulers to implement the policy of abolition effectively. (See also the three articles on abolition by Rebecca J. Scott, William A. Green, and O. Nigel Bolland in CSSH 26:1 (1984)).

Marc Edelman finds that tappers of wild rubber who doubled as slavers preying upon Guatso-Maleku Indians in the forests of Spanish Central America became a negative image of the Other as Nicaraguan, giving the nascent Costa Rican nation a foil against which to imagine its own nationhood through differences that had to be newly created and evils in the struggle against which the nation was born. A key document in the articulation of this legitimating narrative was the report on the expedition to the territory of the Guatsos by the German-born bishop of Costa Rica, Bernardo Augusto Thiel that was part evangelizing mission, part ethnology.

CSSH Discussion

Jeremy Adelman reviews three books on state formation in nineteenth-century Spanish America, books that seek out new escape routes from narratives of Latin American deviation from a North American norm of liberal democratic development.